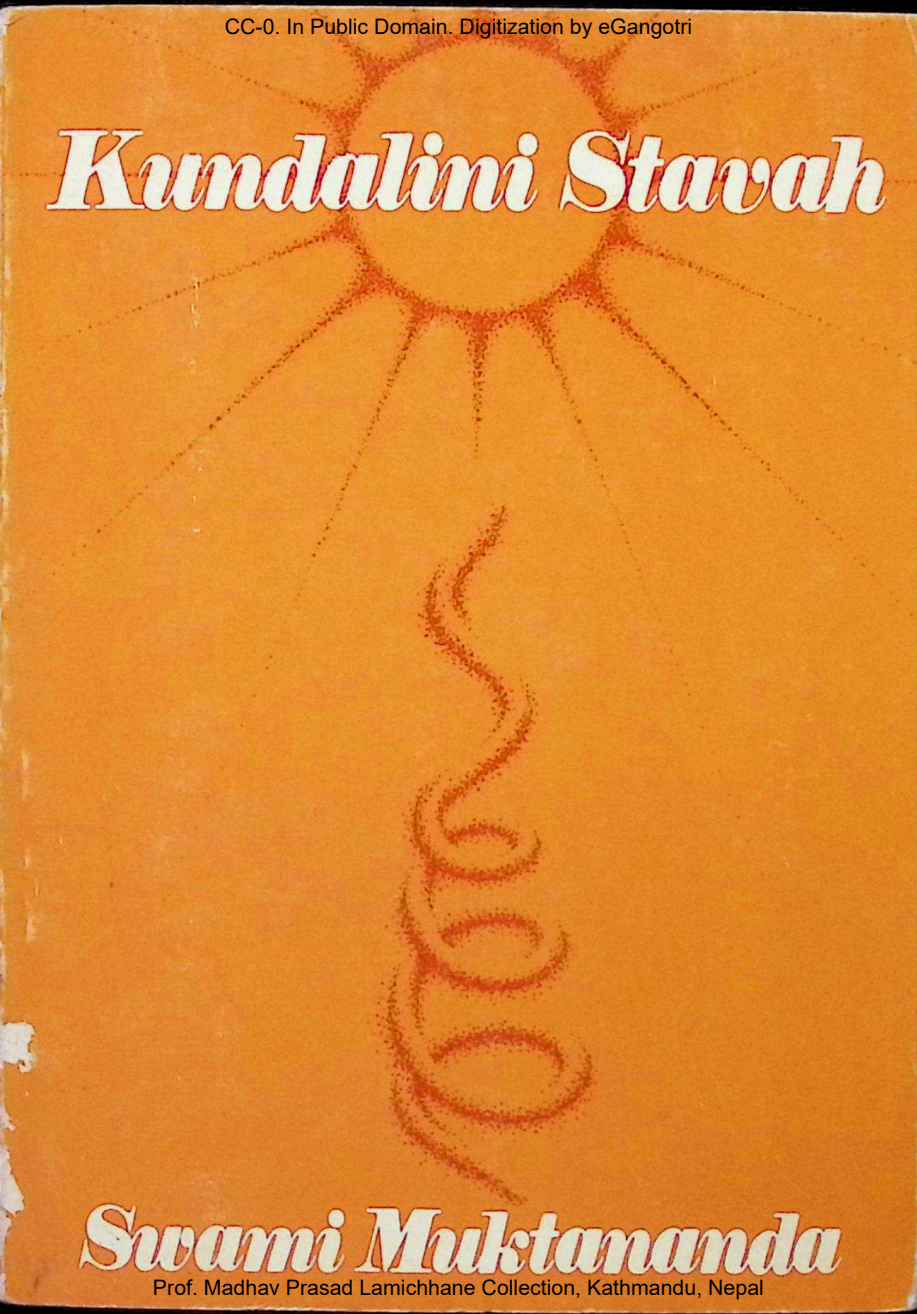
CC-0. In Public Domain. Digitization by eGangotri

Kundalini Stavah



Swami Muktananda

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

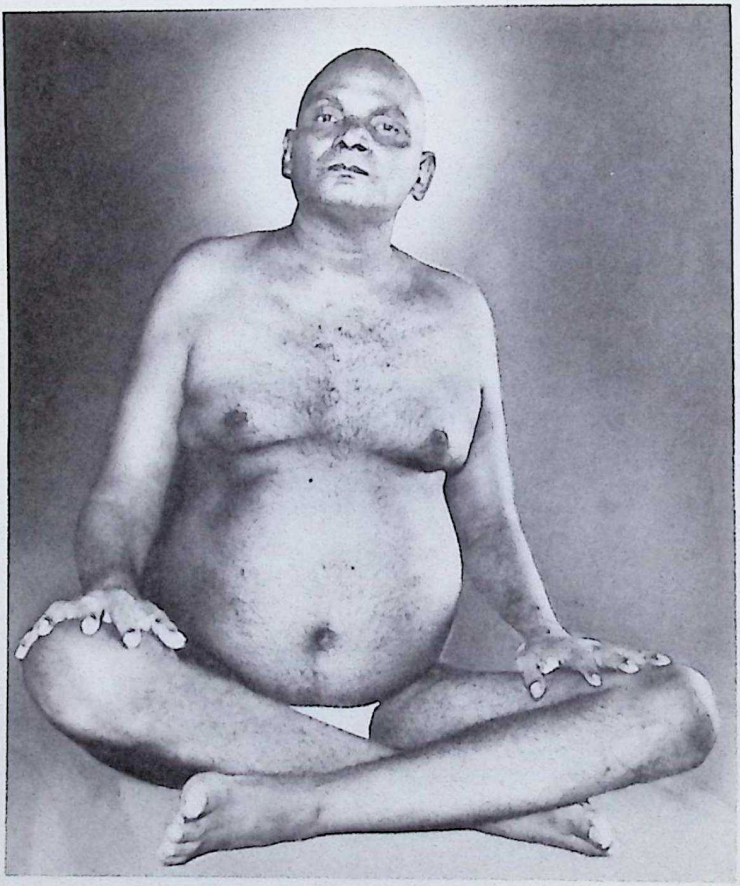
Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

I dedicate this book
to the lotus feet of my supreme father,
Sadguru Bhagawan Nityananda,
to whom I owe my existence.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri



Bhagawan Nityananda

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

Kundalini Stavah

Swami Muktananda

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

Copyright © 1980
Gurudev Siddha Peeth, Ganeshpuri, India
All rights reserved.

Published by
SYDA Foundation
P.O. Box 605,
South Fallsburg, N.Y. 12779
Printed in the United States of America

ISBN: 0-914602-55-1

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

INTRODUCTION

The *Kundalini Stavaha* is a beautiful hymn in praise of Mother Kundalini who, though all-pervading, has her seat in the *muladhara chakra* at the base of the spine. If knowledge of the Self is to be attained, the Kundalini must be awakened, for Kundalini Herself is the Self. When this awakening takes place one's level of consciousness changes, and then one does not have to exert oneself doing any other practices, nor does one have to read books to attain knowledge. As Kundalini makes Her way toward the *sahasrara*, the meditator passes through many experiences. Finally, the awakened Kundalini brings him to the state of perfection by making him merge into Shiva.

The speed of one's progress on the spiritual path is in direct proportion to one's faith, love, and devotion for Kundalini. She is the form of God, the universal Mother. She is Shakti, the dynamic aspect of the Absolute. She is awakened through the grace of the Guru, who is himself Kundalini.

In the *Kundalini Stavaha* the devotee of the Mother Kundalini addresses Her who is his own inner energy,

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

praying to Her to make him pure and steady on the path of yoga. He begs Her to save him from this worldly existence, to remove the curtain of *maya*, the deluding power, and to break asunder all his inner knots as well as the obstacles in his path. This chant, which occurs in the *Rudra Yamala Tantra*, is sung daily at Swami Muktananda's Ashrams.

The book begins with a continuous version of the text, designed for chanting. Then, the hymn is given verse by verse. First the complete verse is given in Sanskrit, and then the Sanskrit words are split into their original components, and translated word by word. Following this is a full translation of the verse, and, finally, Swami Muktananda's commentary on each verse.

* * *

Shree Swami Prajnananda has done the work of breaking down the meaning of the Sanskrit words in the *Kundalini Stavaha*, and Yogini Shree Malti Devi, along with Swami Kripananda, has helped to translate it into English. All these people have the grace of Kundalini Parameshwari.

— Swami Muktananda

 Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

A NOTE ON THE SANSKRIT

In Sanskrit, when one word is combined with another word to form a phrase or a sentence, a change of sound may take place at the end of the first word, at the beginning of the second, or in both. This brings about a change in spelling at that place. In the word-by-word translation of the *Kundalini Stavaha*, the Sanskrit words have been returned to their original spelling, which is not necessarily the same as in the verse. For example, "Janmoddhara" becomes "Janmo" and "uddhara" when this word-combination is split into its original components.

The reader may note that in order to accent the words properly for chanting, the Sanskrit words in the chanting version of *Kundalini Stavaha* are broken somewhat differently than in the version which goes with the commentary.

Definitions of Sanskrit words and terms which may be unfamiliar appear in the Glossary, except in cases where knowledge of their meaning is essential to understanding a particular passage; then, the definition appears in a footnote.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

KUNDALINI STAVAHA

1. *Janmo-ddhaara-nireekshaneeha tarunee*
vedaadi-beejaadimaa,
Nityam chetasi bhaavyate bhuvi kadaa
sad-vaakya-sanchaarinee;
Maam paatu priya-daasa-bhaavaka-padam
sanghaataye shreedharaa,
Dhaatri! Tvam svayam aadi-deva-vanitaa
deenaati-deenam pashum.

2. *Raktaa-bhaamruta-chandrikaa lipimayee*
sarpaakrutir nidritaa,
Jaagrat-koorma-samaashritaa bhagavati
tvam maam samaalokaya;
Maamsod-gandha-kugandha-dosha-jaditam
vedaadi-kaaryaanvitam,
Svalpa-svaamala-chandra-koti-kiranair
nityam shareeram kuru.

 Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

3. *Siddhaarthee nija-doshavit sthala-gatir*
vyaajeeyate vidyayaa,
Kundalyaa kula-maarga-mukta-nagaree-
maayaa-kumaargah shriyaa;
Yadyevam bhajati prabhaata-samaye
madhyaahna-kaale'thavaa,
Nityam yah kula-kundalee-japa-padaam-
bhojam sah siddho bhavet.

4. *Vaayvaakaasha-chaturdale'ti-vimale*
vaanchhaa-phalon-moolake,
Nityam samprati nitya-deha-ghatitaa
saanketitaa bhaavitaa;
Vidyaa kundala-maaninee sva-jananee
maayaa kriyaa bhaavyate,
Yaistaih siddha-kulod-bhavaih pranatibhih
sat-stotrakaih shambhubhih.

5. *Dhaataa-shankara-mohinee tribhuvana-*
chchhaayaa-patod-gaaminee,
Samsaaraadi-mahaa-sukha-praharanee
tatra sthitaa yoginee;
Sarva-granthi-vibhedinee sva-bhujagaa
sookshmaati-sookshmaa paraa,
Brahma-jnaana-vinodinee kula-kutee
vyaaghaatinee bhaavyate.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

6. *Vande shree-kula-kundaleem trivalibhih*
saangaih svayambhoo-priyaam,
Praavishta-ambara-maara-chitta-chapalaam
baalaa-balaa-nishkalaam;
Yaa devee paribhaati veda-vadanaa
sambhaavanee taapinee,
Ishtaanaam shirasi svayambhu-vanitaam
sambhaavayaami kriyaam.

7. *Vaanee-koti-mrudanga-naada-madanaa-*
nishreni-koti-dhvanih,
Praaneshee rasa-raashi-moola-kamalol-
laasaika-poornaananaa;
Aashaadho-dbhava-megha-raaji-janita-
dhvaant-aananaa-sthaayinee,
Maataa saa paripaatu sookshma-pathagaa
maam yoginaam shankaree.

8. *Tvaam aashritya naraa vrajanti sahasaa*
vaikuntha-kailaasayor
Aanandaika-vilaasineem shashi-shataa-
nandaa-nanaam kaaranaam;
Maatah shree-kula-kundalee-priya-kale!
kaalee-kalod-deepane!
Tat-sthaanam pranamaami bhadra-vanite!
maam uddhara tvam pashum.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

9. *Kundalee-shakti-maargasthah*
stotraa-shtaka-mahaa-phalam,
Yah pathet praatarutthaaya
sa yogee bhavati dhruvam.

10. *Kshanaadeva hi paathena*
kavi-naatho bhaved iha,
Pavitrah kundalee-yogee
brahma-leeno bhaven mahaan.

11. *Iti te kathitam naatha!*
kundalee-komalam stavam,
Etat stotra-prasaadena
deveshu guru-geesh-patih.

12. *Sarve devaah siddhi-yutaa*
asyaah stotra-prasaadatah,
Dvi-paraardham chiranjeevee
brahmaa sarva-sureshvarah.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

KUNDALINI STAVAHA

1. *Janmoddhaara-nireekshaneeha tarunee*
vedaadi-beejaadimaa,
Nityam chetasi bhaavyate bhuvi kadaa
sad-vaakya-sanchaarinee;
Maam paatu priya-daasa-bhaavaka-padam
sanghaataye shreedharaa,
Dhaatri! tvam svayam aadi-deva-vanitaa
deenaatideenam pashum.

janma (birth) *uddhaara* (redemption) *nireekshanee* (watching, looking) *iha* (here, in this world) / *tarunee* (young) / *veda* (Vedas) *aadi* (others) *beeja* (seed letters) *aadimaa* (source, origin) / *nityam* (always) / *chetasi* (in the mind) / *bhaavyate* (is apprehended) / *bhuvi* (in the world, on earth) / *kadaa* (sometimes) / *sad* (saints) *vaakya* (sentences, words) *sanchaarinee* (moving, existing).

maam (me) / *paatu* (protect) / *priya* (beloved) *daasa* (servant) *bhaavaka* (consider) *padam* (state) / *sanghaataye* (for union) / *shreedharaa* (auspicious one) / *dhaatri* (O Mother) / *tvam* (you) / *svayam* (of one's own accord,

 Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

naturally) / *aadi* (primordial) *deva* (God) *vanitaa* (wife) / *deena* (wretched) *atideenam* (very wretched) / *pashum* (bound soul).

"[The Kula Kundalini][1] is [always] looking [for opportunities] to redeem [her devotees] from [the cycle of] birth [and death]. She is ever young. She is the origin of the Vedas and other [scriptures] as well as the seed letters. In this world, yogis apprehend her through the mind. Sometimes she exists in the words of saints. Let that auspicious one protect me so that I may attain [divine] union. I consider myself to be in the place of Her beloved servant. O mother, you are naturally the wife of that primordial God, whereas I am a bound soul, more wretched than the wretched."

From time immemorial, since the very creation, the Kundalini has been watching with Her subtle vision to see how individuals in this world can be uplifted. In reality, the Self is already sublime; the Upanishads say: *jeevo kevala shivaha*—"The individual is Shiva." But through the effect of the three impurities,[2] he becomes an individual. As the *Pratyabhijnahridayam*

---

1. Kula Kundalini refers to the Kundalini who resides in the *muladhara chakra*. The word Kula literally means family or clan. Some writers have speculated that Kundalini is called Kula because She moves "in the family" of the 6 *chakras*. When she reaches *sahasrara*, She is beyond the *chakras*, and merges with Shiva, who is called *akula*—"without family."

2. The three basic impurities *(malas)* which reduce Shiva (the Absolute Reality) to the level of an individual are: *anava mala*, the notion of imperfection, *mayiya mala*, the notion of duality, and *karma mala*, the notion of doership.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

says: *chidvat tachchhakti sankochaat malaavrutaha samsaaree*[3]—"As a result of its limitation of Shakti, the Supreme Reality, which is Consciousness, becomes the transmigrating individual covered with impurities." It forgets its own essential nature and becomes a limited individual, just as a king might become a beggar in a dream and experience poverty.

When it is enveloped with impurities, the individual soul becomes worldly, which means that Chiti Bhagavati, the Goddess Consciousness, contracts Herself, turns outward, and takes on the form of the objects of perception. In actuality, however, She remains the pure "I"-awareness which by its own freedom makes everything conscious. Therefore, the *Shiva Sutras* say: *chaitanyam aatmaa*[4]—"The Self is Consciousness."

By nature, the power of the Self has absolute freedom of knowledge and activity. *Svaatantryam etanmukhyam*[5]—"Above all, it is absolutely free." It is also called *svatantra shakti*, the independent power, *chetana shakti*, the conscious power, *spanda shakti*, the vibrating power, *vimarsha sara*, the pure essence of "I"-consciousness, *hridaya*, the heart, *samvit*, Universal Consciousness, *para shakti*, the supreme power, and *jaganmata*, the Mother of the world. The true nature of this power is *purno'ham vimarsha*, the awareness of its own perfection. This *aham vimarsha* was the

---

3. *Prabyabhijnahridayam*, 9.
4. *Shiva Sutras*, I, 1.
5. *Ishwara Pratyabhijna*, 7, 5, 13.

 Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

original vibration through which the one Shakti exploded into infinite forms and manifested as the countless shapes of the universe.

shivasyaikyaa-mahaashaktihi shivashchaiko
hynaadimaan,
saa shaktirityaabhidheeyate devi,
bhedairaanantya-sambhavaihi.[6]

"The great Shakti, which is one with Shiva, is beginningless. O Devi, it is called Shakti, and it manifests in countless forms." Kundalini Maha Shakti, God's Supreme power, is eternally youthful. She is also called *taruni*, which means "young." The *Shiva Sutras* say *ichchhaashaktirumaa kumaaree*[7]—"The power of will is the maiden Uma." *Saa cha kumaaree vishvasarga-sahmaara-kridaaparaa*—"This maiden Shakti is always intent on the play of manifesting, maintaining, and finally withdrawing the universe." She is the Mother of all seed letters as well as of the Vedas—Rig Veda, Yajur Veda, Sama Veda, and Atharvana Veda. In the *Shiva Sutras*, She is described as *matruka shakti*, the mother of the fifty letters of the Sanskrit alphabet. The scriptures say, *aadau bhagavaan shabda raashihi*, "God is a cluster of letters," and the Goddess manifests in the form of words. Under certain circumstances, She resides in the speech of *sadhus*, Siddhas, and other great beings. The word of a Siddha is great; it is a *maha* mantra. Therefore, pure-minded yogis meditate on

---

6. *Svachchhanda Tantra*, 11.
7. *Shiva Sutras*, I, 13.

CC-0. In Public Domain. Digitization by eGangotri

the primordial Shakti Kundalini, the Mother, the Goddess who dwells in the speech of saints.

The *Pratyabhijnahridayam* says: *chitihi svatantraa vishva-siddhi-hetuhu*[8]—"Supremely independent Chiti is the cause of the manifestation, maintenance, and reabsorption of the universe." By meditating on Her in this way, those yogis lose themselves in Her and become the embodiment of Shakti. Then they attain the full capability of transmitting Shakti. Yogis pray to Her in the following way: "O goal of yogis! O supremely beautiful and effulgent one! O Mother! You are the beloved consort of the supreme primordial Guru Parashiva and are one with Him. I serve You with total absorption and humility, taking full refuge in You. I am bound by the noose of ignorance; uplift me so that through the blessing of Your grace I may attain my own Self and merge with it. You have the ability to accomplish everything. Through Your grace, even an ordinary person becomes blessed and is able to realize the Supreme Principle within himself. Then, being immersed in supreme bliss, he can lead a godly life."

---

8. *Pratyabhijnahridayam*, 1.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

2. *Raktaabhaamruta-chandrikaa lipimayee*
sarpaakrutir nidritaa,
Jaagrat-koorma-samaashritaa bhagavati
tvam maam samaalokaya;
Maamsodgandha-kugandha-dosha-jaditam
vedaadi-kaaryaanvitam,
Svalpa-syaamala-chandra-koti-kiranair
nityam shareeram kuru.

rakta (red) *aabhaa* (luster) *amruta* (nectar) *chandrikaa* (moonlight) / *lipimayee* (form of letters) / *sarpaakrutir* (serpent-shaped) / *nidritaa* (sleeping) / *jaagrat* (waking state) *koorma* (the *kurma prana*, which makes the eyes blink) *samaashritaa* (resorting) / *bhagavati* (O revered one) / *tvam* (you) / *maam* (me) / *samaalokaya* (look at).

maamsa (flesh) *udgandha* (rising smell) *kugandha* (bad odor) *dosha* (defect) *jaditam* (studded, full of) / *veda* (Veda) *aadi* (others) *kaarya* (actions, rituals) *anvitam* (engaged) / *svalpa* (little) *sva* (own) *amala* (pure) *chandra* (moon) *koti* (millions) *kiranair* (with rays, beams) / *nityam* (eternal) / *shareeram* (body) / *kuru* (make).

"[The Kula Kundalini] has a red luster. She is the nectarean moonlight. She is of the form of the letters. She has the shape of a serpent, and is sleeping. O revered one, you who resort to the eyes as *kurma prana* during the waking state, look at me. My body has the defect of being filled with foul stench, the odor rising from the flesh, and is always engaged in performing Vedic rituals. Make it [pure and] eternal with a small

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

portion of your millions of pure moonbeams."

O Goddess Kundalini, You are red like the morning sun. When You bestow Your grace, the inner awakening takes place and You continually shower the nectar of supreme bliss! In yogis You leap with joy, ceaselessly playing in the nectar of supreme ecstasy. You are of the form of letters; a mantra says, *akaaraadi kshakaaraantaa maatrukaa varnamayee*—"The Goddess assumes the form of all the letters from *a* to *ksha*." You exist in a coiled form like a sleeping snake. O revered One, residing in the eyes as the *kurma prana*,[9] you are the power which makes the eyes open and close. O Bhagavati! Bestow Your compassionate glance upon me, for when Your glance of grace falls upon a human being, he becomes God.

My body emits the foul stench that rises from the flesh. I have become entangled in performing the rituals prescribed by the Vedas and have labored to pursue the various yogas. I have fallen victim to the effort to attain knowledge, and toiled at reading many different books and following numerous practices. For this reason I have been unable to fully know You who are my own radiant, joyful, supremely divine, and all-pervading Self. May Your grace transform my ephemeral body into one which is blissful and eternal by bestowing on it a few of the effulgent rays of Your millions of pure moonbeams. O Mother Kula Kundalini! Only Your gracious glance can establish me in my

---

9. Besides the 5 main *pranas*, there are five subsidiary *pranas* in the body, and one of these is *kurma prana*.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

own Self. Only through Your compassionate glance have yogis, Siddhas, and illustrious men of knowledge attained their state. Through Your blissful glance, all insentient objects and sentient beings live joyfully. O Mother Parameshwari! Manifest within me.

3. *Siddhaarthee nija-doshavit sthalagatir*
vyaajeeyate vidyayaa,
Kundalyaa kula-maarga-mukta-nagaree-
maayaa-kumaargah shriyaa;
Yadyevam bhajati prabhaata-samaye
madhyaahna-kaale 'thavaa,
Nityam yah kula-kundalee-japa-padaam-
bhojam sah siddho bhavet.

siddhaarthee (wanting perfection) / *nija* (own) *dosha* (fault, shortcoming) *vit* (aware) / *sthalagatir* (living on earth) / *vyaajeeyate* (conquers, becomes victorious) / *vidyayaa* (through knowledge) / *kundalyaa* (Kundalini) / *kula* (Kula Kundalini) *maarga* (path) *mukta* (liberated) *nagaree* (city) *maayaa (maya,* delusion) *kumaargah* (wrong path) / *shriyaa* (Shree: honorable, venerated).

yadi (if) *evam* (thus) / *bhajati* (worships) / *prabhaata* (morning) *samaye* (time) / *madhyaahna* (noon) *kaale* (time) / *athavaa* (or) / *nityam* (always, regularly) / *yah* (who) / *kula* (kula) *kundalee* (Kundalini) *japa* (repetition, hymn) *pada* (feet) *ambojam* (lotus) / *sah* (he) / *siddho* (perfect being, Siddha) / *bhavet* (comes).

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

"One who wants perfection and knows his own shortcomings becomes victorious while living on earth through the knowledge of Shree Kundalini. [Being freed from] the wrong path of *maya*, [such a one reaches] the city of liberation through the path of Kula Kundalini. If, during the time of early morning or at noontime, one regularly worships the lotus feet of the hymn of the Kula Kundalini, one becomes a Siddha."

O Mother! As long as a person still has desires he is unworthy of receiving Your grace, yet he makes an effort to acquire perfection. Knowing his many faults, he lives in the world and remains weak. However, when he makes knowledge of You his support and takes refuge in You, O Mother Kundalini, he attains victory in every way.

A great yogi who pursues Kundalini with the aid of the Kula Path is freed from the evil course of *maya*. Sins are destroyed by bathing in the Ganges, and even the dirty water of the gutter becomes pure after merging with that holy river. A poor man becomes wealthy through the grace of Lakshmi. Similarly, O Mother of the world, when You manifest within, even an ordinary person becomes like Shiva. (The *Shiva Sutras* say: *shiva-tulyo jaayate*[10]—"He becomes like Shiva.") Not only do You fulfill all the desires of one who meditates on You with love, but You also grant him Your own form, making seekers merge into You. It is said, *muktasya muchyate*—"The ever-liberated one attains libera-

10. *Shiva Sutras*, III, 25.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

tion." Yet, although the Self is eternally free, You grant the seeker full recognition of It. O primordial Shakti, Kundalini, all-pervading Mother of the world, a yogi or seeker who recites this hymn, either in the morning, the afternoon, or the evening, who meditates on You and worships Your lotus feet, becomes a Siddha and attains all kinds of supernatural powers. Since there is no place where You do not exist, and no object in which You do not dwell, it is both easy and natural to become the embodiment of Shakti simply by meditating on You.

4. *Vaayvaakaasha-chaturdale 'tivimale*
vaanchhaa-phalonmoolake,
Nityam samprati nitya-deha-ghatitaa
saanketitaa bhaavitaa;
Vidyaa kundala-maaninee sva-jananee
maayaa kriyaa bhaavyate,
Yaistaih siddha-kulodbhavaih pranatibhih
sat-stotrakaih shambhubhih.

vaayu (wind) *aakaasha* (space) *chatur* (four) *dale* (petals) / *ativimale* (O very pure one) / *vaanchhaa* (desires) *phala* (fruits) *unmoolake* (O uprooter) / *nityam* (always) / *samprati* (rightly) / *nitya* (eternal) *deha* (form) *ghatitaa* (fixed, having) / *saanketitaa* (symbolical) / *bhaavitaa* (thought).

vidyaa (knowledge) / *kundala* (coiled) *maaninee* (esteemed) / *sva* (own) *jananee* (mother) / *maayaa (maya,*

CC-0. In Public Domain. Digitization by eGangotri

deluding power) / *kriyaa* (power of action) / *bhaavyate* (is worshipped) / *yais* (those) *taih* (they) / *siddha* (perfect being) *kula* (family, clan) *udbhavaih* (originate) / *pranatibhih* (salutations) / *sat* (sacred) *stotrakaih* (by hymns) / *shambhubhih* (beneficent).

"O very pure one, who uproots the fruits of desires, yogis meditate on you in the four-petaled [lotus of *muladhara*] where the wind [of passion] and the space [of Consciousness] exist. [There] they always rightly think of you as having the eternal symbolic form [of a serpent]. Those who worship the self-respecting coiled one, with prostrations and with the beneficent sacred hymns which originate from the clan of Siddhas, become liberated. She is knowledge. She is her own mother [self-born]. She is *maya* [the power of delusion] and *kriya* [the power of action]."

Yogis address the great Shakti saying "O compassionate one! O Mother, dear to seekers! You free seekers from the fruits of worldly desires." The *muladhara chakra*, which has four petals—on which are the letters *vam*, *ṣam*, *sham*, and *sam*—is the basic foundation from which Kundalini Shakti enters the path of the *sushumna*. In that *chakra* resides the *kama vayu*, the wind of passion, as well as the space of Consciousness. A seeker who meditates on Kundalini in the *muladhara*, contemplating Her in Her eternal dormant form, which is symbolically represented as a serpent, considers Her to be the Mother as well as *maya*, knowledge, and the power of action. He bows to Her and sings Her praises with auspicious hymns composed

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

by Siddhas. Through Her grace, he is freed from useless worldly cravings. All desires come to an end in that seat where Kundalini awakens and enters the *sushumna*, and there supreme bliss unfolds. All longings are fulfilled when Kundalini purifies the body through spontaneous yogic movements and gives it the form of Consciousness.

5. *Dhaataa-shankara-mohinee tribhuvana-*
chchhaayaa-patodgaaminee,
Samsaaraadi-mahaa-sukha-praharanee
tatra sthitaa yoginee;
Sarva-granthi-vibhedinee sva-bhujagaa
sookshmaatisookshmaa paraa,
Brahma-jnaana-vinodinee kula-kutee
vyaaghaatinee bhaavyate.

dhaataa (creator, Brahma) *shankara* (shiva) *mohinee* (infatuator) / *tri* (three) *bhuvana* (worlds) *chchhaayaa* (shadow) *pata* (veil) *udgaaminee* (remover, uplifter) / *samsaara* (worldly existence) *aadi* (others) *mahaa* (great) *sukha* (happiness) *praharanee* (destroyer) / *tatra* (there) / *sthitaa* (staying, remaining) / *yoginee* (yogini).

sarva (all) *granthi* (knots) *vibhedinee* (piercing) / *sva* (own) *bhujagaa* (serpent) / *sookshma* (subtle) *atisooksha-maa* (very subtle) / *paraa* (supreme) / *brahma* (Brahman) *jnaana* (knowledge) *vinodinee* (reveling) / *kula (muladhara chakra) kutee* (hut, house) / *vyaaghaatinee* (who strikes) / *bhaavyate* (is conceived).

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

"Remaining there [in the *muladhara*], that yogini infatuates [even] Brahma and Shiva. She lifts the veil of the shadow of the three worlds, destroys [the seemingly] great happiness of worldly existence, and pierces all the [inner] knots. She herself [assumes the form of] a serpent. She is subtler than the subtlest. She is the Supreme One reveling in the knowledge of Brahman. She is conceived as the one who has *muladhara* as her house, and who strikes at [worldly bondage]."

The Shakti infatuates even Brahma, Shankara, and other gods. *Shivaha shaktyaa yukto yadi bhavati shaktaaha prabhavitum*:[11] Shiva creates through Shakti, becoming one with Her. She becomes the Brahmani of Brahma, the Shankari of Shankar, and the Lakshmi of Vishnu. She is able to remove from the minds of yogis the veil which covers the three worlds. This veil of ignorance, which has taken the form of the world, hides one's own true nature, converts the state of Shiva into the state of individuality, and makes one undergo great suffering. This veil consists of the three impurities and is also known as the knot of the heart.

bhidyate hridaya-granthihi chhehidyante sarva-samshayaahaa ksheeyante chaasya karmaani tasmin drishte paraavare.[12]

"The knot of the heart is pierced, and all the doubts of

---

11. *Saundarya Lahari*
12. *Mundaka Upanishad*, II, 2-8.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

the heart are destroyed along with the bondage of *karma*. Then one has the vision of the Supreme."

When Maha Shakti Kundalini unfolds within, the knot of the heart is automatically pierced, all thoughts and doubts are destroyed, and all *karmas* are weakened. Kundalini gives a seeker true understanding of all the worldly pleasures which appear so wonderful, and, knowing them to be the cause of the seeker's bondage, She roots them out for his own good. When Parakundalini Shakti, who is subtler than the subtlest, pierces all the knots which sustain the sense of limitation, the knowledge of the Absolute arises. Then, the yogini Kula Kundalini Shakti sports forever in the yogi's pure mind. She fills the minds of yogis with bliss, leads them to the state of Shiva, and severs all their worldly bonds. For this reason, yogis continually worship Mother Kundalini through meditation, and thereby please Her. Swimming in the ocean of bliss, such yogis become intoxicated by drinking the nectar of love of the adoring Kundalini; for them, the entire world becomes the embodiment of love.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

6. *Vande shree-kula-kundaleem trivalibhih*
saangaih svayambhoo-priyaam,
Praavishta-ambara-maara-chitta-chapalaam
baalaa-balaa-nishkalaam;
Yaa devee paribhaati veda-vadanaa
sambhaavanee taapinee,
Ishtaanaam shirasi svayambhu-vanitaam
sambhaavayaami kriyaam.

vande (I bow) / *shree* (Shree) *kula* (kula) *kundaleem* (Kundalini) / *tri* (three) *valibhih* (circles) / *saangaih* (with members) / *svayambhoo* (self-born) *priyaam* (beloved) / *praavishta* (entering) *ambara* (space) *maara* (love) *chitta* (mind) *chapalaam* (active) / *baalaa* (young, naive) *abalaa* (defenseless) *nishkalaam* (without parts, whole, complete).

yaa (who) / *devee* (goddess) / *paribhaati* (shines) / *veda* (Veda) *vadanaa* (countenance) / *sambhaavanee* (procuring) / *taapinee* (burning) / *ishtaanaam* (chosen one) / *shirasi* (in the head) / *svayambhu* (self-born) *vanitaam* (wife) / *sambhaavayaami* (worship) / *kriyaam* (power of action).

"I bow to Shree Kula Kundalini. She is the beloved of the self-born One and surrounds Him [Shivalingam][13] in three circles with all the members [of her retinue]. She enters the space [*sahasrara*] and becomes

13. A representation of the impersonal aspect of Shiva (God). Kundalini in the *muladhara* is commonly represented as coiled around a Shivalingam.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

active like the mind intoxicated with love. She is naive, defenseless and complete. The Goddess, who shines with the Vedas as her countenance, procures [everything for her devotees] and burns [those who become averse to her]. I worship her, the wife of the self-born One, who revels in the head [*sahasrara*] with her chosen one. She is the power of action."

O bestower of auspiciousness upon all! O Maha Shakti! O Kula Kundalini Shakti! Along with your companion deities, You live coiled three and one-half times around the *Syayambhu Linga* (Shiva) in the *muladhara* chakra. I bow to You.

This Kula Shakti pervades the space of Consciousness, and is as active as a mind intoxicated with love. She is childlike by nature; the *Shiva Sutras* have called Her the maiden Kumari. Yet although this Shakti is called a defenseless maiden, She is actually very powerful; the whole world is the embodiment of Consciousness and its sport. She has the nature of the attributeless Brahman, and the Vedas are Her countenance. She grants joy to devotees and fulfills their desires, while bringing pain and anguish to those who turn against Her. In short, the Maha Shakti gives the fruit of every action one performs.

Kula Shakti, the queen of the self-existent Parashiva, is also known as Kriya Shakti, the power of action. I worship by every possible means that Goddess who grants knowledge, bliss, and good fortune; to consider this world the play of the Universal Consciousness is to perform every kind of worship. I surrender to

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

Her; to surrender means to absorb all feelings into Her. In the words of Jnaneshwar Maharaj, the Ganges surrenders everything to the ocean and becomes the ocean.

7. *Vaanee-koti-mrudanga-naada-madanaa-*
nishreni-koti-dhvanih,
Praaneshee rasa-raashi-moola-kamalol-
laasaika-poornaananaa;
Aashaadhodbhava-megha-raaji-janita-
dhvaantaananaasthaayinee,
Maataa saa paripaatu sookshma-pathagaa
maam yoginaam shankaree.

vaanee (speech, words) *koti* (millions) *mrudanga* (drum) *naada* (sound) *madanaa* (intoxication) *nishreni* (emanating) *koti* (millions) *dhvanih* (sound) / *praaneshee* (ruler of prana) / *rasa* (delicious elixir) *raashi* (heap, ocean) *moola* (root) *kamala* (lotus) *ullasa* (splendor, joy) *eka* (only) *poorna* (full) *aananaa.* (face).

aashaadha (name of a month) *udbhava* (rising) *megha* (clouds) *raaji* (series, multitude) *janita* (produced) *dhvaanta* (dark) *aananaa* (face) *aasthaayinee* (support) / *maataa* (mother) / *saa* (that) / *paripaatu* (protect from all sides) / *sookshma* (subtle) *pathagaa* (traveling on path) / *maam* (me) / *yoginaam* (yogis) / *shankaree* (beneficent).

"To hail her arise innumerable sounds, such as the sound of drums [and other instruments], emanating

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

from the words of millions of intoxicated devotees. She is the ruler of *prana*. Her face, which is like a blooming lotus rooted in the ocean of delicious elixir, is filled only with joy. Her face is dark [like the darkness] produced by the multitude of clouds appearing in Ashadha [the month of rains]. She is the support of all. Let that Mother who travels the subtle path [*sushumna*] protect me from all sides. She is beneficent to yogis."

The atmosphere is pervaded by the noise produced when she is hailed by millions of enraptured devotees, and by the sound of drums and other instruments. When Maha Shakti becomes pleased with a yogi, She gives rise within him to all the ten different types of divine sound—kettle drum, *mrudanga*, *veena*, flute, and so on—and makes him experience supreme bliss. She is dearer to Her devotees than their *prana*. In fact, a scriptural author says *praak samvittee praane parinitaa*—"The Universal Consciousness has become *prana*," and the Maha Kundalini functions in the body in the form of *prana*. Her face, which enchants everyone, is like a full-blown lotus in the ocean of the bliss of the Absolute. I worship Kula Shakti as Kali[14] Shakti, whose face is as black as thunderclouds, and whom meditators sometimes experience in the form of intense darkness. This Shakti which moves through the subtle *sushumna* path protects yogis like a mother.

When Shree Kundalini awakens within, She spreads throughout the body in the form of *prana*, and

14. Kali: An aspect of the universal Mother, represented as dark in color.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

gives rise not only to inner sounds, but to many other divine experiences. As the great Shakti begins to unfold, one may experience movements of the body, such as shaking or rotation of the head, or one may perform spontaneous Hatha Yoga postures. One may find oneself breathing rapidly, or one's breath may stop. One may see visions of lights, faraway places, deities, or even events in the outer world. One may spontaneously begin to recite mantras or make other noises, such as the sounds of birds or animals. One may be overwhelmed with feelings of love and joy, and become ecstatic with divine bliss. One may find oneself going into deep states of spontaneous meditation.

These experiences of the awakened Kundalini can happen as a result of practicing a yogic discipline, or they can even occur spontaneously. But one who does not understand the workings of Shree Kundalini may be frightened by them. A weak-minded person may imagine that he has become possessed by spirits. Another person may be afraid that his experiences are symptoms of physical or mental disease—for example, the inner lights or sounds may seem like hallucinations. Sometimes, after the awakening of the Kundalini, one feels dull, sleepy, restless, or emotionally upset. One may experience lassitude, sleeplessness, feelings of negativity towards oneself and others, or even a feeling of being crazy. Not realizing that these are passing phenomena and part of a process of purification, people resort to different methods to cure themselves, and often become miserable as a result.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

Sometimes the so-called cures are detrimental both physically and spiritually; for instance, people may take medicines which weaken the body and mind, or undergo treatments which cause the spiritual experiences to stop.

In their search for understanding and help, some people approach doctors, psychologists, psychiatrists, psychotherapists, or various kinds of spiritual teachers, or seek the help of those who have undergone similar experiences. Others are afraid to talk about their experiences, thinking that they might be considered insane and put in a mental institution or given drugs. Because people are in need of understanding and guidance, I have mentioned here some of the experiences which come as a result of Kundalini awakening, so that people who experience these things may gain trust and realize that what is happening to them is actually part of a divine process of inner and outer purification. However, to fully understand the work of the awakened Kundalini, and to receive further guidance, one should approach a yogi whose own Shakti is fully awakened. Such a yogi should have passed through every phase of Kundalini's journey and should know how to channel and guide the awakened force if it becomes intense. Only such a yogi can give real understanding of the process of Kundalini unfoldment.

These days, many people have undertaken research into spiritual experiences. They have tried to list them and put them into categories. However, if the researchers themselves are not familiar with the tradi-

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

tional teachings about the experiences which come with the awakening of Kundalini, there is a chance they may misinterpret their findings. For example, Kundalini awakens from the *muladhara chakra* at the base of the spine, but Her purificatory influence spreads all over the body, and sensations can be experienced anywhere. A person who does not understand this may feel these sensations and think that the Kundalini has been awakened from the finger, the nose, the toe, the stomach, or elsewhere.

It is also very important to determine whether people's experiences are due to the awakened Kundalini or to some physical or mental illness or hereditary trait, or whether the experiences are the result of drugs or of their own fantasies. One way to determine this is to consider the circumstances in which the "awakening" has taken place. Usually, genuine Kundalini experiences occur when a person has in some way received divine grace. However, even when this is the case, one needs the guidance of an experienced Kundalini yogi to help one as She unfolds.

Many people come to our Ashrams who are experiencing inner sounds, visions, and other manifestations of the awakened Kundalini, and whose fears are allayed once they have come to understand what is happening to them. Then, worshipping the divine Kundalini as the mother of the universe, they are able to enjoy Her sport and experience Her ecstasy as She unfolds within them.

Eventually, as the Kundalini works within, She gives rise to more and more profound experiences. As

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

She purifies the *nadis*,[15] She purifies one of latent diseases as well as of such feelings as aversion, hatred, and greed. When the *nadis* are purified, the mind becomes still, and one begins to enter the state of *samadhi*. Rising through the *sushumna nadi*, the central channel within the spinal column, the Shakti pierces and purifies the six *chakras*. As She purifies the *chakras*, She also purifies the sense organs, so that they acquire divine powers, and then the senses turn within and begin to function in a new and subtle way. When She purifies the sense of hearing, the divine inner *nada* arises. When She purifies the sense of touch, one starts to feel thrills of bliss throughout one's entire body. As the eyes are purified, the yogi begins to perceive oneness everywhere. The Shakti gives the yogi control over his senses, so that he remains free of the pull of outer sense objects.

At last, when She has purified the entire body, the great Kundalini rises to the *sahasrara*, to the abode of Shiva. There, in her ecstasy at meeting her husband, she begins to dance, and then the yogi begins to experience the entire world as the play of Shiva. In the *sahasrara*, he perceives the divine effulgence of the light of one thousand suns, and within it, the tiny, scintillating blue pearl, the form of God within. Ultimately, through the grace of Shree Kundalini, he merges in the space of Shiva.

---

15. Subtle channels within the body through which *prana* flows. According to yogic texts, when the *nadis* are purified, one's entire system is purified.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

8. *Tvaam aashritya naraa vrajanti sahasaa*
vaikuntha-kailaasayor
Aanandaika-vilaasineem shashi-shataa-
nandaananaam kaaranaam;
Maatah shree-kula-kundalee-priya-kale!
kaalee-kaloddeepane!
Tatsthaanam pranamaami bhadra-vanite!
maam uddhara tvam pashum.

tvaam (to you) / *aashritya* (taking resort) / *naraa* (people) / *vrajanti* (go) / *sahasaa* (immediately) / *vaikuntha* (abode of Vishnu) *kailaasayor* (abode of Shiva) / *aananda* (bliss) *eka* (only) *vilaasineem* (sporting) / *shashi* (moon) *shata* (hundreds) *aananda* (joy) *aananaam* (face) / *kaaranaam* (source).

maatah (O Mother) / *shree* (O Shree) *kula* (kula) *kundalee* (Kundalini) *priya* (beloved) *kale* (aspect, manifestation) / *kaalee* (Kali Shakti) *kalaa* (aspect) *uddeepane* (O illuminator) / *tat* (that) / *sthaanam* (place) / *pranamaami* (I bow) / *bhadra* (good) *vanite* (O lady) / *maam* (me) / *uddhara* (uplift) / *tvam* (you) / *pashum* (bound soul).

"O Mother, having resorted to you, people immediately go to Vaikuntha [the abode of Vishnu] and Kailasa [the abode of Shiva]. You sport only in bliss. Your face [manifests] the joy of hundreds of moons. You are the source [of everything]. O Mother, O Shree Kula Kundalini, the beloved manifestation [of Shakti], O illuminator of the Kali aspect [of Shakti], O good

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

lady, I bow to that [your] place [*muladhara*]. You uplift me, a bound soul."

O Mother of the world, Kali Shakti! Through Your help, a seeker simultaneously attains both divine abodes—Vaikuntha and Kailasa. Vaikuntha and Kailasa are names for one's own Self, which is the true abode of God. O Kundalini Maha Devi! You always dwell in the elixir of bliss, for Your true nature is the bliss of Consciousness. Your face eternally showers beams of joy like hundreds of moons. You alone are the Mother of the entire world. O Mother! You are the beloved manifestation of Kula Kundalini Shakti. Through Kali Shakti, other aspects of Kula Shakti unfold. O Mother! You benefit all. I offer my salutations to the *muladhara chakra*, where you eternally dwell. I beseech You to uplift me, an ignorant seeker, and make me merge into Your true nature, which is full of bliss and love.

9. *Kundalee-shakti-maarga-sthah*
stotra-ashtaka-mahaa-phalam,
Yah pathet praatar utthaaya
sa yogee bhavati dhruvam.

kundalee (Kundalini) *shakti* (Shakti) *maarga* (path) *stah* (stationed) / *stotra* (hymn) *ashtaka* (eight) *mahaa* (great) *phalam* (fruit) / *yah* (who) / *pathet* (recites) / *praatar* (morning) / *utthaaya* (rising) / *sa* (he) / *yogi* (yogi) / *bhavati* (becomes) / *dhruvam* (certainly).

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

"If one who is stationed on the path of Kundalini Shakti, rising early in the morning, recites this hymn of eight verses which gives great fruit, he certainly becomes a yogi."

A seeker who recites at dawn this *Kundalini Stavaha*, which has eight stanzas and bears great fruit, certainly becomes a yogi by becoming established in the path of the *sushumna*, the central abode of the Kula Shakti.

10. *Kshanaadeva hi paathena*
kavi-naatho bhaved iha,
Pavitrah kundalee-yogee
brahma-leeno bhaven mahaan.

kshanaad (in a moment) *eva* (indeed) / *hi* (surely) / *paathena* (by recitation) / *kavi* (poet) *naatho* (master, great) / *bhaved* (becomes) / *iha* (in this world) / *pavitrah* (pure) / *kundalee* (Kundalini) *yogee* (yogi) / *brahma* (Brahma) *leeno* (one with) / *bhaven* (becomes) / *mahaan* (great).

"By its recitation, indeed, one becomes in a moment a great poet in this world. A yogi practicing Kundalini Yoga, becoming pure and great, becomes one with Brahman."

A seeker instantly becomes a great poet by reciting this *Stavaha*. Through the glory of this *Kundalini Stavaha*, a yogi attains Kundalini Yoga and merges into the state of Parabrahman.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

11. *Iti te kathitam naatha!*
kundalee-komalam stavam,
Etat stotra-prasaadena
deveshu guru-geeshpatih.

iti (thus) / *te* (to you) / *kathitam* (related) / *naatha* (O Lord) / *kundalee* (Kundalini) *komalam* (sweet, beautiful) / *stavam* (hymn) / *etat* (this) / *stotra* (hymn) *prasaadena* (blessings) / *deveshu* (among gods) / *guru* (Guru) *geeshpatih* (learned).

"O Lord, thus I have related to you the beautiful hymn of Kundalini. By the blessing of this hymn one becomes learned, like the Guru of the gods."

O Lord! In this way, I have imparted to you the teachings of the *Kundalini Stavaha*, which can easily awaken the Kundalini Shakti. Through the power of this hymn, a seeker becomes as learned as Brihaspati, the Guru of the gods, and then is respected throughout the entire world.

12. *Sarve devaah siddhi-yutaa*
asyaah stotra-prasaadataha,
Dvi-paraardham chiranjeevee
brahmaa sarva-sureshvaraha.

sarve (all) / *devaah* (gods)' / *siddhi* (powers) *yutaa* (endowed) / *asyaah* (her) / *stotra* (hymn) *prasaadatah* (through blessings) / *dvi* (two) *paraardham* (fifty years

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

of Brahma's life) / *chiranjeevee* (long-lived) / *brahmaa* (Brahma, creator) / *sarva* (all) *sureshvarah* (lord of gods).

"By the blessings of her hymn, all gods are endowed with powers. Brahma [the creator], the Lord of all gods, lives as long as two *parardhas*."

With the power of this hymn, all the gods have become masters of different kinds of supernatural powers. Due to its power, even Brahma, the chief of the gods, remains *chiranjivi*, or deathless, for two *parardhas*.[16] In this world there are eight *chiranjivis:* Hanuman, Markandeya, Bali, Vyasa, Vibhishara, Krupa, Parashurama, and Ashvatthama, who travel to different places and give their *darshan* to worthy seekers.

16. A *parardha* is fifty years of the life of Brahma, and two *parardhas* is the unit of time which begins with the creation and ends with the deluge.

 Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

GLOSSARY

Ashram: An institution or community where spiritual discipline is practiced; the abode of a saint or holy man.

Bhagavati: Goddess

Brahma: The creator of the universe.

Brahman: Vedantic term for the Absolute Reality.

Brahmani: Consort of Brahma.

Chakra (lit. wheel): In the human body, there are seven major energy centers or nerve plexes called *chakras*, which are located in the subtle body.

Chit Shakti: 1) The power of self-revelation by which the Supreme shines by itself. 2) Universal Consciousness.

Devi: Goddess

Ganges: Major river in India, revered as sacred and said to have purifying power.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

Guru: A spiritual master who has attained oneness with God and who initiates his disciples and devotees into the spiritual path and guides them to liberation.

Hamsa: See *So'ham.*

Hatha Yoga: A yogic discipline by which the *samadhi* state is attained by uniting the *prana* and *apana* (ingoing and outgoing breath). Various bodily and mental exercises are practiced for the purpose of purifying all the *nadis* and to bring about the even flow of *prana.* When the flow of *prana* is even, the mind becomes still. One then experiences equality-consciousness and enters into the state of *samadhi.*

Jnaneshwar Maharaj (1375-1396): Foremost among the saints of Maharashtra and a child yogi of extraordinary powers. His verse commentary on the *Bhagavad Gita,* the Jnaneshwari, written in the Marathi language, is acknowledged as one of the world's most important spiritual works.

Kailasa: A mountain peak in the Himalayas (in present-day Tibet) revered as the abode of Shiva.

Kali: A form of the divine Mother, represented as dark in color.

Karma: Physical, mental, or verbal action.

Kashmir Shaivism: Nondual philosophy that recognizes the entire universe as a manifestation of Chiti, or divine conscious energy. Kashmir Shaivism

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

explains how the formless, unmanifest Supreme Principle manifests as the universe. The authoritative scripture of Kashmir Shaivism is the *Shiva Sutras*, a Sanskrit text consisting of seventy-seven *sutras*, attributed to Shiva and revealed to the sage, Vasuguptacharya.

Kriya: Action, or movement.

Kundalini (lit. coiled one): The primordial Shakti, or cosmic energy, that lies coiled in the *muladhara chakra* of every individual. When awakened, Kundalini begins to move upward within the *sushumna*, the subtle central channel, piercing the *chakras* and initiating various yogic processes which bring about total purification and rejuvenation of the entire being. When Kundalini enters the *sahasrara*, the spiritual center in the crown of the head, the individual self merges in the universal Self and attains the state of Self-realization.

Lakshmi: Goddess of wealth and fortune; wife of Lord Vishnu.

Mantra: Cosmic word or divine sound; a name of God.

Matruka: Letter or sound syllable which is the basis of all words and hence of all knowledge; Shakti in sound form that manifests the universe.

Mrudang: A two-headed South Indian drum.

Muladhara: Spiritual center at the base of the spine where the Kundalini lies dormant.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

Nada: 1) Metaphysically, the first movement of Shiva-Shakti toward manifestation. 2) In yoga, the unstruck sound experienced in meditation.

Nadi: Subtle channel within the body through which *prana* flows.

Parameshwari: Supreme Goddess.

Prana: The vital force of the body and the universe which sustains life. Within the human body, *prana* takes five forms to carry on different functions. These are: *prana, apana, samana, udana,* and *vyana.*

Pranayama: The regulation and restraint of breath.

Pratyabhijnahridayam (lit. the heart of the doctrine of recognition): A concise treatise of twenty *sutras* by Kshemaraja which summarizes the Pratyabhijna philosophy of Kashmir Shaivism. In essence it states that we have forgotten our true nature by identifying with the body. Realization is a process of recognizing our true nature. Swami Muktananda has commented on these *sutras* in his book, *Siddha Meditation.* See also: Kashmir Shaivism.

Sadhana: The practice of spiritual discipline.

Sadhu: Holy man or spiritual seeker.

Sahasrara: Thousand-petaled spiritual center at the crown of the head where one experiences the highest states of consciousness.

Samadhi: A state of meditative union with the Abso-

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

lute.

Sannyasa: The fourth stage of traditional Hindu life. The stage of complete renunciation in which one is freed from all worldly obligations and responsibilities in order to devote one's life to the pursuit of Self-realization.

Satchidananda: The nature of the supreme Reality. *Sat* is being; that which exists in all times, in all places, and in all things. *Chit* is consciousness, that which illumines all places, times and things, and *ananda* is absolute bliss.

Shakti or Chiti, Kundalini, Kundalini Shakti: The divine cosmic power which projects, maintains, and dissolves the universe.

Shaktipat: Transmission of spiritual power (Shakti) from the Guru to the disciple; spiritual awakening by grace.

Shankara: A name for Shiva.

Shankari: A name for Parvati, the consort of Shiva.

Shree: Venerable, auspicious, worthy of honor.

Shiva: A name for the all-pervasive supreme Reality; one of the Hindu trinity of Gods, representing God as the destroyer; the personal God of the Shaivites. In his personal form, he is portrayed as a yogi wearing a tiger skin and holding a trident, with snakes coiled around his neck and arms.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

Shiva Sutras: A Sanskrit text which Shiva revealed to the sage Vasuguptacharya. It consists of seventy-seven *sutras* which were found inscribed on a rock in Kashmir. It is the scriptural authority for the philosophical school of Kashmir Shaivism.

Siddha: A perfected yogi; one who has attained the highest state and become one with the Absolute.

Siddha Yoga: The yoga which takes place spontaneously within a seeker whose Kundalini has been awakened by a Siddha Guru and which leads to the state of spiritual perfection.

So'ham (lit. I am That): The natural vibration of the Self, which occurs spontaneously with each incoming and outgoing breath. By becoming aware of it, a yogi experiences the identity between his individual self and the supreme Self.

Sutra: An aphorism, or pithy saying.

Three worlds: (1) Heaven, hell, and the world of mortals; (2) waking, dream, and deep-sleep states.

Vaikuntha: The divine abode of Lord Vishnu.

Vedas: The highest authoritative scriptures of India. Very ancient revealed scriptures.

Veena: A stringed instrument.

Vishnu: A name for the all-pervasive supreme Reality; one of the Hindu trinity of gods, repre-

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

senting God as the sustainer; the personal God of the Vaishnavas. In his personal form, he is portrayed as four-armed, holding a conch, a discus, a lotus, and a mace.

Void: (1) The state of nothingness experienced in deep sleep. (2) The state of the formless Absolute. According to the Buddhists, this is a state of nonexistence. In Kashmir Shaivism, however, Void is emptiness in the sense that it is without manifest creation. It is not a state of nonexistence, because it has the nature of being, consciousness, and bliss.

Yoga (lit. union): The state of oneness with the Self, God; the practices leading to that state.

Yogini: A female practitioner of yoga.

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

OTHER PUBLICATIONS

By Swami Muktananda

Secret of the Siddhas Swami Muktananda on Siddha Yoga and Kashmir Shaivism
Play of Consciousness Muktananda's spiritual autobiography
Satsang with Baba (Five Volumes) Questions and answers
Getting Rid of What You Haven't Got* Informal interviews and talks
Muktananda-Selected Essays Edited by Paul Zweig
Meditate Muktananda's basic teaching on meditation
In the Company of a Siddha Muktananda talks with pioneers in science, consciousness and spirituality
Reflections of the Self Poems of spiritual life
The Perfect Relationship The Guru/disciple relationship
Light on the Path Essential aspects of the Siddha Path
Siddha Meditation* Commentaries on the Shiva Sutras and other ancient texts
Mukteshwari I & II Poetic aphorisms
I Am That The science of Hamsa mantra
Kundalini: The Secret of Life Muktananda's teachings on our innate spiritual energy
I Welcome You All With Love "Little book" of aphorisms
God Is With You "Little book" of aphorisms
A Book for the Mind Aphorisms on the mind
I Love You* Aphorisms on love
To Know the Knower Aphorisms on the highest knowledge
Sadgurunath Maharaj Ki Jaya Photos and essays from Muktananda's 1974 Australian tour
Ashram Dharma Guidance for Ashram living
What Is an Intensive? Muktananda's 2-day program for spiritual awakening
Bhagawan Nityananda Portrait of Muktananda's Guru, Bhagawan Nityananda
Swami Muktananda: American Tour 1970 Talks from Muktananda's first visit to the U.S.

About Swami Muktananda

A Search for the Self by Swami Prajnananda. Swami Muktananda's biography
Muktananda Siddha Guru* by Shankar (Swami Shankarananda). Introduction to Muktananda and his teachings

Other Books

Introduction to Kashmir Shaivism The philosophy most closely reflecting Muktananda's teaching
Understanding Siddha Yoga, Volumes I & II Textbooks on Siddha Yoga
Nectar of Chanting Sacred chants sung regularly in Muktananda's Ashrams. Sanskrit translation with transliteration

Publications

Gurudev Siddha Peeth Newsletter Monthly from Muktananda's Ashram in India
Shree Gurudev Vani Annual Journal by devotees
Siddha Path Monthly magazine of SYDA Foundation

***Also available in Braille** Complete with photographs

If you want more information about these books, write to SYDA Bookstore, P.O. Box 605, South Fallsburg, N.Y. 12779

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal

CC-0. In Public Domain. Digitization by eGangotri

$4.95 205390 STAVAHA

A commentary by Swami Muktananda on an ancient Sanskrit hymn, with transliteration and translation of the verses.

Hidden within every human being, the mysterious Kundalini energy is the powerful force behind our spiritual evolution. For thousands of years, yogis have invoked the Kundalini with this beautiful hymn, the *Kundalini Stavaha*. Here is Swami Muktananda's eloquent and penetrating commentary on these verses, which appear for the first time in English translation.

जन्मोच्चारनिरक्षिणीह तरुणी
वेदादिबीजादिमा ।

The Kula Kundalini is always looking for opportunities to redeem her devotees from the cycle of birth and death. She is ever young. She is the origin of the Vedas and other scriptures as well as the seed letters.

ISBN: 0-914602-55-1

Prof. Madhav Prasad Lamichhane Collection, Kathmandu, Nepal